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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

MARCH, 1863.

AUXILIARIES.—The following new article of the Constitution was adopted by the last General Convention. We venture to suggest that under it several kinds of associations may be formed. 1. Parochial: of these the parish clergyman would probably be the head and organ. 2. Convocational: within the bounds of convocations or associations of the clergy. 3. Diocesan. 4. General.

ARTICLE XII.—Associations designed to act in connection with the Board, in the great missionary work committed to the Church, may become auxiliary; and all contributions specially appropriated for such purpose by such associations, or by any individuals, shall be received and paid in accordance with the expressed wish of the donors.

MODES OF OBTAINING FUNDS.—We republish here some suggestions, contained in the last Report of the Domestic Committee, which are commended to the attention of our readers:

1. The lay clement may rightly coöperate with the parish clergyman in drawing out and collecting the funds on which missionary operations depend. There are some in every parish, willing to work in this good cause, who will cheerfully be guided by the clergyman in the mode of their operation. The wardens, the superintendent of the Sunday-school, the teachers, here and there members of the congregation, male and female, may be induced to second his earnest endeavors by their own active exertions. Missionary intelligence may be diffused; interest in particular missions may be awakened and cherished. The Board has expressed its sense of such lay agency auxiliary to that of the clergyman, by the resolution it adopted two years ago, earnestly recommending to the rectors of parishes, and to laymen who coöperate with them in good works, to consult together on the best modes of affording to all their people, rich and poor, young and old, full and frequent opportunities of contributing to the cause of missions in all its forms, every man according as he is disposed in his heart. Let the clergyman seek out and encourage this coöperation of some in his parish, and he will soon see the fruits of his own endeavors. Especially if his is a non-contributing parish,

let him draw to this work of the Church the hearts of those who are filled with love for their Lord and Master, whether they be rich or poor; and he will soon find them ready to aid it by their offerings, their prayers, and their influence. The lay coöperation in the parish, when inaugurated, may require to be organized, if the parish is of much size, or if the helpers are numerous. No one need doubt that by it the annual increase of contributions will be greatly promoted.

2. When this lay coöperation is at work, it may be useful in soliciting and collecting annual missionary subscriptions. There is no doubt that a system of subscriptions, judiciously managed, would add largely to our resources. When Christian men and women, under a sense of accountability, deliberately consider the claims of the missionary work upon them, and arrange for these claims, they will do much more in the end than they would through the casual or stated collection from which some are detained by sickness, or unfavorable weather, or absence on journeys, or for which they are unprepared from want of notice. It is not meant, however, that subscriptions should in any respect interfere with missionary collections in all the parishes.

3. Another important mode of promoting the increase of contributions may be found in securing for that end the attention and influence of certain clergymen in defined districts. If a clergyman in a given county or other district, embracing, perhaps, from ten to twenty parishes, through his love of the cause, is induced to keep himself in communication with these parishes—to furnish them with missionary information—and to some extent to be for them an organ of communication with the central Office; if what is thus done in one instance, is done also in another, and another, in process of time there might be established, all over the Church, a body of unpaid local agents, developing resources otherwise not reached, and securing to some extent steadiness and uniformity in the supplies.

Indeed all the three elements for increased resources, now suggested, have this in common, that they are not fitful in their nature, or unstable in their character.

MINNESOTA.

Rt. Rev. H. B. Whipple, D.D.

I HAVE long delayed writing to you, for I have been too sad to write cheerfully, and I did not wish to write despondingly to those who already had so much to try their faith. I have never seen such dark days as I have since I wrote to you. Up to last August, with all the trials of a border Bishop's life, I felt that my cup run over with joy in the bright hopes which I had of our work for Christ. In our vast white field, I found that prejudices were being removed, that the people began to appreciate the blessed teachings of the Church, and that, in remote hamlets, where I once came as a stranger, I was now welcomed as a friend. Our Indian Missions were also greatly blessed, and I felt overpaid for every thorn and care by the love of my Indian sheep and lambs.

I had long feared that, at no distant day, our wicked Indian system would bring to Minnesota, as it had every where else, a bitter harvest of blood. I had studied it carefully, and I knew that it was a stupendous system of neglect and iniquity. For three years my brethren will bear me witness that I have pleaded for its reform. I have appealed to the people, to the press, to the department, and to the President; but in vain. It would inevitably have secured a massacre by the Indians in time, but that massacre was hastened by a series of greater robberies, and the withholding for two months of their annuities, with the knowledge, on their part, that one half of them had been taken for claims in Washington. For two hundred miles my poor diocese was one track of blood; thousands were driven in beggary from their homes, and hundreds of all ages and sexes are either sleeping in nameless graves, or else their bones are

bleaching on our prairies. Never has my heart been so wrung with anguish as by the sad scenes which I have witnessed. There is only one gleam of light amid this darkness. Our Indians connected with the Mission of St. John remained true; only one, (a half-blood,) who was an attendant on our services, was concerned in the outbreak. We should have had the same scenes on the Chippewa border, if it had not been for the fidelity of our noble-hearted Indian deacon, and a few faithful Indian friends. At the risk of life, they warned the whites of the outbreak, and, before the blow could be struck, our northern frontier was protected. That night's journey hastened the death of Enmegahbowh's eldest son; another child still lingers on the borders of the grave, while his wife is broken with grief and care. Every thing which belonged to him and the mission was destroyed by wild men, who thus showed their vengeance for his fidelity to the whites. But we are overpaid for all the work at St. Columba by this proof of Christian faithfulness. During the past summer, it pleased God to have many friends visit the Indian country, and it is a pleasure to me that they saw, with their own eyes, that these missions, working with every worldly element against them, were blessed. They also had the curtain lifted a little to see what a seed-sowing of iniquity was ripening in savage natures for a day of reckoning in blood.

I have again pleaded, with all the earnestness in my power, for reform; but my plea is unheard, and the same system of iniquity is slowly but surely preparing for a Chippewa war. Deeply as this whole north feels to-day on the subject of slavery, I can show them here on the border a system which, in its robbery of manhood, home, and heaven, is working out for red men a depth of degradation and brutishness which slavery has not done for the African race.

I turn from this sad picture, which fills all my heart, to write more cheerfully of our white field. This outbreak was so terrible, that for a time it filled the whole state with terror. Every village was filled with homeless refugees reduced to beggary. Your missionaries proved their fidelity. In the presence of this great calamity, their hands and hearts were busy in work for the suffering. At nearly all of our stations they have been able, by the kindness of friends at the east, to furnish clothing to the naked. The desolation of so

large a portion of the state has interfered sadly with missionary work, but, I am happy to say, that every where I see hopeful signs of a harvest. My own baptisms of children and adults are hardly as many as last year. The confirmations are about the same. At many points I find a deeper interest in the services, and am not without hopes that we shall realize the promise to a suffering church: "I will allure her into the wilderness, and there will speak comfortably unto her." There is much which deeply interests one in this border missionary work. It has trials, but they are not the hard travel, the long journeys, the exposures to storm and cold; they are not weariness of body or fatigue of mind. The only trial which ever grieves me to the heart is, to see opening fields of usefulness, and no one to send to gather the Lord's harvest. It is to hear the Board tell of an impoverished treasury, to fear, as we often fear, lest the earnest men of your Missionary Committee shall be compelled to withdraw their support from our missionaries. The best way to help western missions is to give liberally to the Board of Missions, who are always ready to stay up our hands. Our eastern brethren are sometimes weary in giving, because they see so little fruit. They forget that they send us here as pioneers to a new field, without laymen, churches, schools, or means. Every thing is to be done. Prejudices to be overcome, obstacles to be removed, foundations to be laid, and we all are alone; no, not alone, for the Lord watches over every venture of faith. The work done here is to lay foundations for the time when this west is to be peopled by millions. If we speak of these things, you call it western boasting. I met this fall, a man still in the pride of manly strength, with hair hardly silvered over with age, and I was startled to have him tell me that, when he was a merchant's clerk in Detroit, the mail of the entire northwest was brought once each week from Toledo on horseback. When he was old enough to enter business he came to Chicago, and found it a rude stockade post of less than three hundred souls. Suppose the Church had had the faith then to go in and possess the land, what a harvest would now be reaped? It will be the same in the future; beyond us, to the west and to the north, far away through the Selkirk settlement, and over the plains of Dacotah, the onward march of civilization will move, and the stillness of these prairies and val-

leys will, some day, be broken by the tide of commerce, and swarm with the busy life of one of the most densely-peopled countries on the earth.

There are four classes of missionary work in this white field which deeply interest us. First, we have the scattered children of the Church. Many of them once worshipped with you in your stately temples, and they had beautiful homes. By some sad revulsion they drifted out here on the border, and, amid all the hardships of border life, their heaviest sorrow is the loss of the blessed services of the Church. It is hard for a loving child of the Church to bear the hardships of a life unbled by the Church's care. It is very hard to have babes unbaptized, to go without the children's bread, to have no pastor to come in sickness, and to lay the dead in the grave, without the minister of Christ to christen them dust to dust. These sheep of the fold always welcome and part with me in tears. Last year, I met one of these mothers at a place where I held a first church service. She had three little ones to give to Christ. When I baptized them, you could hear their little silvery voices saying, with their mother: "Our Father, who art in heaven." A little while after, one of them was called home, and it would have touched your heart to read the letter of that mother, which expressed her thankfulness to God that her babe was baptized. On Christmas eve I had a rap at my door, and there stood this mother and her husband. Her first words were: "James could not wait for you to come, and he has come to you to be baptized." They came about sixty miles. I understood why tears of joy were in her eyes, as her husband received Holy Baptism. For now the household on earth, and the loved one in the spirit-land, were all one in Christ.

Second. There is another class of work for our border-men. These are that adventurous class who always live on the frontier. They are men with bronzed faces, hard, thorny hands, rough, coarse speech, but with the warmest, manliest hearts. They are never infidels, as one once said to me: "Do not think that we are infidels. I tell you a man can't live all alone with God, and say there is no God." I have had some very blessed experiences in this border work, and I am sure that I shall never be more happy than I have been in preaching Christ in the log-cabins and school-houses on the front-

ier. They are very practical men, and their wits are always sharpened by the hard contact of border-life. The plain, practical teaching of the Church of Christ is exactly adapted to them, and when we explain the services, and preach plainly and earnestly, it is true here, as of old, "the common people heard gladly."

Third. There is another class, the young men, who drifted out here on the frontier, away from home and home-ties; and they are lost without the Church. Many of them are the lost lambs of the Church, whom your missionaries are gathering again into the fold.

"Lost! from the pasture many a lamb,
That wandered away while shepherds did
sleep,
And now they are roving, God only knows
where—
He only can hear their shivering bleat.

"Lost, lost, and the gloomy night drifts in
Children more than you ever will find;
Turn out, turn out, and with pity seek,
And bring them in from the storm and
wind.

"And if you find them, thank your God,
For many a mother is waiting to-night
For a birdling lost that she'll never find;
No, not even in heaven's morning light."

Fourth. The great work of the Church of God is the care of Christ's lambs. It no where brings such blessed fruit as here. These gipsy-like little ones, with their dark-brown skin, are the men and women to make the state. The Church is the only mother who can train them for God. She alone will make them lambs of Christ. She alone will give them a part and lot in the covenant of Christ's kingdom. If there be any cause which, more than others, is desolating this west with infidelity and ungodliness, I believe it is the depriving little children of their inheritance in the Church of Christ, and the sending them into the dark world of sin, hoping that, by-and-by, after years of wandering, they may be better fitted for the service of Christ than the guileless lambs our gracious Lord took in his arms and blessed. Our Sunday-schools were never more prosperous. I thank God that there are loving hearts who have always sustained me in this work. One generous layman of St. Peter's Church, Philadelphia, supports a missionary himself. God reward them all. I also return to you and the Committee my heartfelt thanks for your assistance in

such troublesome days. I pray that God may open the hearts of his people to stay up your hands. Pray for me that my faith fail not, for the way here is often rough.

St. Peter—Rev. E. Livermore.

The condition of my mission has been a good deal affected by our border troubles. St. Peter, like most of the frontier towns in the state, has become a military post. Owing to this fact, my congregations are larger than heretofore. The disturbed condition of things is, however, most prejudicial to social order and morality.

The Bishop of the Diocese has lately spent several days with us, and has preached to the soldiers in this and the neighboring town in his usual happy manner. His influence throughout the state is very great. There is much sickness and distress around us, resulting from the Indian massacre. An excursion, some weeks since, to New-Ulm, Fort Ridgely, and the Lower Sioux Agency, in company with the Rev. Mr. Hinman, missionary to the Sioux, presented to me a sad spectacle of desolated homes, wasted harvests, and graves by the way-side of the murdered inhabitants. I have had the pleasure of distributing, to the distressed survivors of this fearful calamity, a large quantity of clothing sent to me for that purpose by friends in Waterloo, Owego, Ithaca, and Buffalo.

Rochester, Chatfield, etc.—Rev. C. Woodward.

I am happy to state that the affairs of this mission are, on the whole, in a prosperous and encouraging condition.

The attendance upon divine service continues uniformly good, only limited by the small capacity of the building where, as yet, we are obliged to meet.

At Rochester, the "Ladies' Sewing Society" recently held a "festival," "realizing" about seventy-five dollars, which will probably be applied in furtherance of our "chapel" building. The Sunday-school here also has considerably increased in number, as well as improved in efficiency. The present superintendent, Walter S. Booth, Esq., is one of the best instructed churchmen among the laity of this diocese, and behind none in hearty personal interest in the Church's welfare. There is a promise of good classes for confirmation at

this and my other stations at the approaching visitation of the Bishop.

DAKOTA.

Yancton, Elk Point, etc.—Rev. M. Hoyt.

WHEN I forwarded you my last quarterly report, we were in the midst of Indian troubles, difficulties, and alarms. Reports of the proximity of Indians, and of their designs, were frequent and alarming. With the exception of the people, congregated at this point, the whole Territory was depopulated, save one family and some six or eight individuals.

Most of the inhabitants have again returned to their homes, and are quietly and peacefully pursuing their various avocations. Though no more lives have been taken, the effect of the panic on the best interests of Dakota has been most disastrous. Every thing has been in a state of perfect confusion.

I am happy in being able to say that this state of things is passing away, that out of chaos order is beginning to appear. There is but one communicant remaining, and not one church family. Yet my congregation last Sunday contained about eighty souls.

The Indian difficulties, doubtless, will prevent much emigration the coming year. Yet we, who are on the ground, and ought to be best acquainted with the state of things, apprehend no danger. It is true that hostile tribes are now on the Missouri, and threaten to drive out the settlers from the Territory. They can, however, do nothing until spring. I leave tomorrow, to bring my family back to Yancton, feeling that they are perfectly safe.

Later date.

I have, once more, my family with me. How long we can remain is yet a problem. The Indians are threatening a descent. In fact, we know not when they may come. We are now erecting a block-house, in which women and children, in case of a sudden attack, may take refuge. The country is in such an unsettled state that much can not be done in the establishing of stated services; nothing now in the erection of churches.

During the session of the Legislature, I spent all my time, with the exception of one Sunday, at Yancton. The congrega-

tion was large. The conseil-chamber, where I held service—the largest place in town—filled to overflowing; sometimes thirty or forty persons standing during the entire service.

Since the close of the Legislature, the congregation has been very fair; of course not so large. If we have no Indian raids, and I am permitted to pursue unmolested my course, I trust by the close of another year I shall be able to report some advance.

NEBRASKA.

Decatur—Rev. Algernon Batte.

In making my report for this quarter, I have very little to communicate. To be candid, we have made but little progress since my last. Perhaps you already know the causes operating against us. I need not say what they are, further than to request that you will remember we are on the frontier, and the most of our men have been withdrawn from the prosecution of their ordinary pursuits, into the Second Nebraska Cavalry Regiment for home protection. This leaves us nearly destitute of men. Every man remaining is compelled to do his own work; and if it is of a nature requiring assistance, it must go unfinished until the return of more peaceful times. In addition to this, we have been, since about the middle of summer, visited by much sickness—not only in our immediate vicinity, but in the surrounding country; mostly fever of a typhoid form, lasting from one to two months. There is also a general scarcity of money, and no sale for produce except what little is disposed of to the Indians. All these causes combined have retarded our church work, particularly the completion of our church-building, which is still unfinished. We are a little disappointed, but not at all discouraged, and hope for better times.

The additions to our communion, by the arrival of a church family now on the way, with the one which joined us in this place, will give us two families to begin with. With this force, we hope to make more progress next spring and summer. I think little can be done this winter.

Bishop Talbot was prevented from getting here, to administer the rite of Confirmation, by floating ice in the Platte River. If he can not reach here by the last of next week, he will, doubtless, be unable to do so until the spring.

In conclusion, let me request the Committee to bear in mind that this point, or rather station, was selected more on account of its prospective than present importance. I do this because of the meagre report I have now to return.

Later date.

I do not intend to get discouraged. I am satisfied that this is the point at which to plant the Church; and I have hope, that in a few years, we shall have a good foothold here. Our town is likely to be a place of some importance. The station is well selected, and should by all means be sustained. At present I have a lonely time, but I trust after awhile to see better days.

Omaha—Rev. O. C. Dake.

I feel very hopeful of this parish. The importance of its position is not greater than the Church enthusiasm of many of its members. Our music is certainly not surpassed by that of any other church in the Missouri Valley. We have a very promising Sunday-school, and our congregations at divine service are large and attentive. For myself, I can truly say I have only experienced kindness and encouragement since I came here; the incidents of this Christmas day being not the least *substantial* and characteristic.

Nemaha and Plattsmouth—Rev.

I. A. Hager.

Though nominally missionary at Nemaha and Plattsmouth, throughout the year, by direction of Bishop Talbot, I have officiated during two months at Omaha, and for about six months at Denver and Central City, Colorado. I have also held quite a number of services at Belleview, and other points. I returned from Colorado about Christmas, and have now entered upon my old missionary work in Nebraska.

Arago—Rev. S. C. Massock.

Divine services have been performed as usually, in the school-house; the attendance has been quite as good as could have been expected, made up mostly of persons who were before unacquainted with the Church. I have also visited some thirty-four families on the farms, giving them religious instruction and spiritual conso-

lation. It is my desire, now, to devote every fourth Sunday in the month to my scattered lambs in the country, as they are too far from town to attend here.

The burthen of the missionary's labor, not only here, but at any point in the western wilderness of spiritual darkness, is, "to strive to build up those who are now mere nominal Churchmen, that they may become such by principle, and to guard and watch over the lambs already in the fold, rejoicing over every one brought by baptism to our Saviour's arms." I am happy in being able to state, that spiritual matters, in this part of the mission-field, are moving on and on. It is God's institution.

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MISSOURI.
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St. Joseph, etc. (German)—Rev. Ignatius Koch.*

LOOKING behind on the past year, I have to be thankful to the Lord and to his grace. There are of course also in St. Joseph impediments to the work of the church, which often come near to discourage a feeble servant of the Lord. The corrupt principles of the time and of the country, godless independence, false liberty, used for a cloak of maliciousness, and the consequences of both sectarianism and dissolution on every side, exercise their influence also in the work here.

Of two hundred and forty families and thirty single individuals of the German population of this place, only one fifth could be brought hitherto into the church. Of thirty-five baptized, now of the age to renew their baptismal vows and to be confirmed, twelve are ready to bow their knees before the Lord and to receive the gift of the Holy Ghost; the others act on the modern principles of religious liberty, and walk on the way that is not good, after their own thoughts.

But in the midst of this misery I can say, with a thankful heart: "The hand of the Lord is not shortened."

Through the children of my parish-school, now forty in number, I have reached the heart of many a parent, and as I introduced at the beginning of the ecclesiastical year the choir of my children in the congregation, many a tear fell during the service. Mothers and even fathers, who never went to church before, commence to attend service; new appli-

cations of scholars come in daily, so that I am obliged to enlarge my school-room. One half of the children I take in free; the others pay from five cents to one dollar per month.

One of the best means to bring people into the church is of course a parish-school. It is hard work indeed, but it is sweet too. A school, conducted as a parish-school of the Church, brings life and joy, hope and blessing to a congregation. It is true I can not visit so often the families; but this defect is compensated abundantly by the work done with the children, and through them with the families.

I visit Weston every other week, finding that sufficient, on account of the greater need of my presence in St. Joseph. Weston is a broken town now. Male communicants have left the place, all except five. In my opinion, justice and equity do not require to give to Weston more than a *monthly* service, so that more time and labor could be given to the far more important field among the Germans in St. Joseph.

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Louisiana — Rev. J. T. Worthington, D.D.

I think that the religious tone of feeling in Louisiana has improved since the suppression of rebellion in the State, and that a more favorable feeling toward the Church is manifested.

It was very hard to overcome the repugnance toward our liturgy, of those who were used to extemporaneous forms of worship. That repugnance is very much softened. Some are now willing to use the Prayer-book, and a part of them are able to do so very correctly without aid from me in directing them to the pages.

The loyal tone of our service has been particularly agreeable to this community.

Though I never before in a sermon alluded to politics, or to party organizations, I have in our present troubles not hesitated to inculcate loyalty to the Union and Government, as a part of individual and national religion, and to speak of sedition, conspiracy, and rebellion as highly sinful.

The missionary board has for five or six years sustained this parish, and still it is in the feebleness of infancy. This would not now be the case had we at any time been able to build or rent a suitable

house for worship, and to sustain a Sunday-school. Yet the expenditure of the past is not lost. I am convinced that the present favorable disposition of the people toward the Church, together with the future emigration from the east to emancipated Missouri, will build up the Church here.

Pike county, Missouri, (in which Louisiana is the centre of commerce,) has been more prominent than any other in the State for the reign of loyalty, and for exemption from civil war and its troubles and abuses. It will, I think, more readily than any other come again under the peaceable influence of religion, and revive in secular prosperity. When that will be the case it will be remembered that the Episcopal Church was one of the elements of its preservation.

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KENTUCKY.

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Bowling Green—Rev. S. Ringgold.

I EMBRACE with pleasure a chance opportunity of writing you a few lines. For some weeks [date September 26th] our communications with the world, north, east, south and west, have been cut off; supplies of almost every kind have become exhausted, and the passage of a large Federal force through our town has rendered provisions still more scarce and high. We are therefore looking forward with much anxiety to another winter of hardship and privation. A month ago I returned from a visit to Louisville, full of exultation at the thought of having succeeded in raising the money to purchase a new set of pews in place of those that were burnt last winter. The congregation of Christ Church, Louisville, with their accustomed liberality, gave me a hundred dollars, and other congregations gave quite liberally, so that in all I raised one hundred and fifty dollars, which not only enabled me to pay for the pews, but to make other necessary repairs. I had just finished these when a large army came in, and my church was again in demand for a hospital. I have succeeded thus far in begging off, and have some hopes that it may not be necessary to use the church for that purpose again. I write this in great haste, as the gentleman is waiting for it; I know not when I may have another opportunity to write.

Later date.

I have been encouraged in my work lately by the interest in religion manifested by the sick soldiers that I visit in the hospitals; four have made profession of religion within as many weeks. There are quite a number sick here now.

Later date.

Our town is again thronged with the soldiers of the Federal army on their way south.

I preached on Sunday afternoon, by invitation, at the camp of the "Chicago Board of Trade Battery," Capt. Stokes. We had a most delightful service. It was pleasant to listen to the deep-toned voices of the men in the responses; and the singing was excellent.

The company attended church in the morning, and I was struck with their reverent demeanor.

Capt. Stokes seems to be a most devout churchman; he is a brother of our Rev. George C. Stokes, of Maryland.

There is a most estimable lady, Mrs. S—, the wife of one of the officers, who makes it her business to engage a clergyman to preach for the company whenever they stop over Sunday. In this way they have had service in camp every Sunday since they came out, unless they were on the march.

Would that every company in the army had a Christian man to lead them, and a Christian woman to look after their spiritual welfare.

Later date.

I write to you now, in order to have a letter ready should an opportunity offer for sending one.

For some weeks past we have had no mail, and I know not when we shall have one. When I wrote to you last I was fearful that our church would be taken for a hospital—that fear has since been realized, and we are again without a place of worship. Since my church was taken, I have performed the work of the ministry by preaching in the camp, in school-houses; and then I have a large Sunday-school, the only one in the place, and I am now the only minister in the town that pretends to have service at all.

Until recently, I have had the use of a large school-room; but that has also been taken for a hospital, and I am now compelled to make out with a small one.

Hoping for better times, I will still battle on.

Versailles—Rev. J. W. Venable.

I embrace the first opportunity that has presented itself for a long time, to forward a brief account of our condition here. During the last seven weeks [date Oct. 20th] we have been deprived of all mail facilities—this portion of the State having been in possession of the Confederate Army. It is now occupied by the Federal troops, and communication with the outside world again restored. Church-papers, a month old, are eagerly read—every item contained in them being “news” to us.

I have had many discouragements of late in my work. The young men of the congregation have all gone into the army, and several families have been so injured by the war, that they are unable to contribute anything at present toward sustaining me. My salary now, including your appropriation, is insufficient for the support of my family; yet I am resolved to struggle on for the present—trusting that God will not forsake a field which has been so signally favored in times past, but continue to vouchsafe us his blessing. The attendance upon our services continues good, notwithstanding the exciting scenes around us.

While the Confederate troops were here, on a recent Sunday, Major-General Kirby Smith and two of his officers partook of the Holy Communion in our church. About two hundred sick and disabled soldiers were left here in hospital, and were captured and paroled by the Federal troops. I visit the hospitals daily, and endeavor to minister to the strangers who are “sick and in prison,” and my services are gladly welcomed. I have buried two, and several others are now hovering between life and death. My stock of Testaments, Prayer-books, tracts, etc., has been completely exhausted by the unusual demand, and I have no way of procuring another supply for the eager applicants. Should any friend desire to do a good work, here is a noble opportunity.

Later date.

Since my report in October last matters have assumed a more favorable character, so far as church interests are concerned. The congregations have never been as large before, and the frequent attendance of families who have heretofore kept aloof from the church, is a gratifying proof of growing interest in our mission here. Should the regular congregation increase in the same proportion this year, as dur-

ing the last few months, we shall find it necessary to enlarge our church-building.

I have resigned the charge of the Diocesan Mission at Harrodsburg, in order that it might be united with the parish at Danville, under the charge of a resident minister, who could serve them more efficiently than one living so far off.

I have made inquiries with reference to the prospect of establishing church services in Georgetown, Scott county, and also made an appointment to preach there on Sunday next. It will be a more convenient point for me to reach, by public or private conveyance, than Harrodsburg was, and I hope that my visit may result in some arrangement for regular services there.

Among the burials reported in my statistical returns for the year are included seven Confederate soldiers, who were captured here, and died in hospital. I visited all the sick prisoners regularly every day, until they were sent forward to Vicksburg, and rendered them such spiritual aid and comfort as circumstances required. I trust that the divine blessing accompanied the exhortations and prayers offered in His name, who bade us visit those that were “sick and in prison.”

May the time speedily arrive when war shall cease throughout the land, and the blessing of peace rest once more upon our unhappy nation.

The Advent offering of St. John's Church, Versailles, for Domestic Missions, was \$40.

Hopkinsville—Rev. W. E. Webb.

Things remain much as at my last report. We do not seem to be retrograding, and that is about all I can say. To make no real progress, however, is sad enough to the heart of the minister of Christ. When I last wrote I hoped that our troubles of a political character were well-nigh ended in this once quiet district; but so far from it, that we have been more annoyed than ever; for within the past three months [date September 10th] this place has changed hands some six or seven times, and it is now hardly twenty-four hours since the Southern cavalry left us. The troops of the two armies occupy the place alternately. If arrests are made and horses pressed into service on the Federal side to-day, the same occurs the next week on the other. Thus an unceasing irrita-

tion is kept up, rendering it difficult beyond expression for the clergyman to do good. The end must be, if such things continue, the entire destruction of the border towns. For what, with the suspension of business, the frequent raids, and the enlistments on one side or the other, the citizens are continually being brought into open hostility. Here we are not more than twelve or fourteen miles from the line of the Confederacy, and now that the mails are suspended, have far more intercourse with Tennessee and the South than with the remaining portions of our own State. It is not surprising, therefore, that we are the first and the last to feel the effects of an irruption of hostile force. With all this to contend with, we must be satisfied at merely holding our own, waiting progress till more propitious times are granted. I shall labor on so long as I am allowed to remain, in the prayerful hope that good may yet arise out of the present evil; that with the return of peace, prosperity may be restored to afflicted Zion.

Later date.

Never, since the war began, have we felt as now [Nov. 17] its horrors. As far as man is concerned, we can truly say we are without protection. Eight times, within twenty days, has this place changed hands. To say that we are annoyed by each party is insufficient, for we suffer in person and property, in spite of all efforts to the contrary.

It is only a fortnight since, that I was called to Princeton, to attend the funeral services of my senior warden at that place, who was shot by guerrillas while traveling. In every direction here, in southern Kentucky, we hear of deeds of violence; and, notwithstanding the efforts made by the Federal government for their suppression, they are unquestionably on the increase. It will be surprising to those who do not know the Border States, that with such efforts as are continually being put forth by the military commanders, these enormities should still prevail. But it is owing to the peculiar character of the war. The Confederate troops know the country far better than any others. They know when to come and depart, and are apprised of every change. As an illustration: A few weeks since, this place was occupied by some fifteen hundred Federal troops, who remained here several days, scouting in every direction, till all began to think the country was

cleared of guerrillas. But it soon appeared otherwise. For they had hardly been gone four hours, when the main street, for three quarters of a mile, was filled with Southern cavalry; and this has been repeated, some three or four times. Among you of the North, most of this is laid to the inefficiency of commanders, who will not take the pains to meet the emergency — but they can not, when they do their best, find the enemy, unless he feels prepared to meet them. And so it will ever be, in my judgment, till the war shall end. The immense extent of country, the apathy of some, and the secret hostility of others, will often defeat the best-laid plans.

You often wonder, no doubt, that such should be the condition of affairs in such a state as Kentucky; which, say what they may, still seems to be loyal. It seems inconsistent with her former character. The prospect before us is gloomy in the extreme.

I still labor on, avoiding all participation in the strife, and doing what I can, in my isolated position, for the diffusion of peace and good-will among men.

I officiate, as usual, to varying congregations. One Sunday my church is filled with Southern soldiers, and a few Sundays after with Federal. The attendants from a distance, having in some cases lost their horses, can not come with regularity; but, all things considered, we are doing as well as could be looked for.

We have the church edifice still left us; and compared with many others, have less annoyances from without.

Later date.

Yesterday we had congregations almost exclusively of ladies, fresh troops having arrived the previous evening. If they remain, we may hope for the reestablishment of mail facilities, and restored confidence in some degree; but if they suddenly leave us, we shall be no better off than before. It will be a happy day for us all when the present madness ceases, when the thousands of quiet men, who have ever been good citizens, are allowed to pursue their callings without molestation. Then, and not till then, can we look for any thing like spiritual prosperity.

There never has been a time, in a ministry of eighteen years, when I felt more like fleeing from my post. But in the beginning I felt it my duty to remain, and battle as I best could with the spiritual

adversary, and defeat his wiles as often as practicable. I shall not yield till overtaken by the most imperative necessity. No prudence, however, can meet every case. The wonderful Counsellor can alone guide our timid steps aright.

Later date.

I heartily agree with you in hoping that we are soon to have more peaceful times; though from the late conflicts at Murfreesboro, only some eighty miles distant, and possibly to be renewed at an early date, I am less sanguine. The carnage there has been truly awful. I am

still at my post, watching opportunity, and am enabled to keep the church open here with an average regularity. There are times when the afflicted minister is disposed to say, with the Psalmist: "Oh! that I had wings like a dove, for then would I flee away and be at rest: I would make haste to escape because of the stormy wind and tempest." But one who is mindful of his vows will not lightly desert his charge, when the probabilities are, that for an indefinite period, the people will be deprived of the services of the Church altogether.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from January 22, 1863, to February 23, 1863.

New-Hampshire.		
Concord—St. Paul's,.....	\$21 00	
Dover—St. Thomas', for Bp. Whipple's Ind. Miss.,.....	13 03	
West-Claremont—Union,.....	6 00	\$40 03
Vermont.		
Bellows Falls—Emmanuel,.....	24 00	
Bethel—Christ,.....	10 00	
Burlington—St. Paul's,.....	45 91	
East-Berkshire—Calvary,.....	1 00	
Guilford—Christ,.....	2 50	
Woodstock—St. James',.....	2 00	53 41
Massachusetts.		
Boston—Advent, G. C. Shattuck, M.D.,	100 00	
Dorchester—St. Mary's, a parishioner,	1 00	
Great Barrington—St. James',.....	26 00	
New-Bedford—Grace,.....	20 00	
Taunton—St. Thomas',.....	20 00	
Wilkinsonville—St. John's,.....	2 67	
Worcester—All Saints',.....	27 80	196 97
Rhode Island.		
Newport—Zion,.....	88 62	
Providence—Messiah, $\frac{1}{2}$,.....	5 70	
St. Stephen's,.....	200 00	214 32
Connecticut.		
Brooklyn—Trinity,.....	20 00	
Bridgeport—St. John's, a member, for Rev. R. H. Weller,.....	4 00	
Hartford—Christ, a member,.....	100 00	
Monroe—St. Peter's,.....	4 75	
New-Haven—St. Paul's, two members, for Rev. R. H. Weller,.....	10 00	
New-London—St. James', for Rev. R. H. Weller, \$10; for Rev. Mr. Pea- body, \$10,.....	20 00	
Newtown—Trinity,.....	27 00	
North-Haven—St. John's,.....	3 00	
Norwalk—St. Paul's,.....	39 50	
Trinity Chapel,.....	10 50	
Warehouse Point—St. John's,.....	29 00	
Rev. Henry De Koven,.....	25 00	297 75
New-York.		
Albany—St. Peter's,.....	60 00	
Briar Cliff—All Saints',.....	10 00	
Brooklyn—Grace,.....	300 00	
Duanesburgh—Christ, $\frac{1}{2}$,.....	5 00	
Haverstraw—Trinity,.....	3 57	
Iloco Falls—St. Mark's,.....	2 00	
Hudson—Christ,.....	39 55	

Newburgh—St. George's Ch. and St. John's Chapel, for Bp. Whipple's Miss., \$20; for Nashota, \$20,....	\$40 00
St. Paul's, add'l,.....	5 00
Newcastle—St. Mark's,.....	57
New-York—Ascension, a mem., \$400; collect., gen'l, \$108.50; for Minn., special, through Bishop Whipple, \$27.15; for Ohio, sp'l through Bp. Bedell, \$461.61; for Iowa, special through Bp. Lee, \$700; for Ep. Miss. Assoc., \$100,.....	1857 26
Calvary,.....	400 00
Grace, \$600; "F," \$50,.....	650 00
Holy Communion, R. B. McInturn, Esq., for Rev. R. H. Weller,.....	25 00
Holy Innocents', special for Bp. Whipple,.....	21 50
Incarnation, \$133.05; a member, \$25,.....	153 05
Messiah, for Rev. R. H. Weller,.....	1 02
St. Bartholomew's,.....	960 60
St. Clements',.....	44 20
St. John the Baptist's, a member,....	12 00
St. Luke's, \$105.82; S. S., for Rev. Dr. Breck, \$45.30,.....	150 62
St. Paul's Chapel,.....	214 19
St. Thomas',.....	161 40
St. Thomas' Free Chapel, for Rev. R. H. Weller, ..	4 50
Trinity, add'l,.....	2 07
"E. A.," \$100; Anonymous, for Rev. R. H. Weller, \$1,.....	101 00
Peekskill—St. Peter's,.....	8 00
Poughkeepsie—Christ, add'l,.....	12 00
A friend,.....	5 00
Red Hook—Christ,.....	5 00
Richfield Springs—St. John's,.....	2 51
Saugerties—Trinity, for Faribault, \$5; Mrs. T. Isham, of Malden, for a S. Library for a Miss. Station, \$15,.....	20 00
Tarrytown—Christ S. S., for Oregon,.....	34 16
Waterford—Grace,.....	5 00
Yonkers—Mediator S. S.,.....	13 59

Western New-York.

Addison—Redeemer,.....	1 53
Auburn—St. Peter's,.....	19 54
Acorn—Zion,.....	6 00
Baldwinsville—Grace,.....	8 00
Bath—St. Thomas',.....	14 20
Binghamton—Christ,.....	17 00
Buffalo—Grace,.....	2 50
St. Paul's,.....	63 78
Trinity,.....	43 40

\$5329 26

<i>Canadaigua</i> —St. John's,.....	\$16 17	<i>Williamsport</i> —Christ,.....	\$18 63
<i>Catharine</i> —St. John's,.....	5 30	A friend of Missions, for Bp. Scott,.....	10 00
<i>Cazenovia</i> —St. Peter's,.....	5 75	Miss Sarah R. Moore,.....	2 50 \$707 32
<i>Clayville</i> —St. John's,.....	2 00	Delaware.	
<i>Cortlandville</i> —Grace,.....	2 40	<i>Claymont</i> —Ascension, \$5, for Rev. Mr. Weller; W. P. Clyde, \$10, for do.; the Misses Clemens, \$2, for do.,.....	17 00
<i>Constableville</i> —St. Paul's,.....	2 95	<i>Wilmington</i> —Trinity,.....	30 00 47 00
<i>Cuba</i> —Christ,.....	1 00	Maryland.	
<i>Elnira</i> —Trinity,.....	10 03	<i>Annapolis</i> —St. Anne's,.....	100 00
<i>Fulton</i> —Zion,.....	8 03	<i>Baltimore</i> —St. Peter's, a member,.....	5 00
<i>Geneva</i> —Trinity, \$150.39; a thank off., from two members, \$50,.....	230 39	<i>Baltimore Co.</i> —Sherwood Ch., Miss West,.....	1 00
N. M. E., for Rev. R. H. Weller,.....	5 00	<i>Cambridge</i> —Christ, "Philip," for Rev. R. H. Weller,.....	5 00
St. Peter's Chapel,.....	24 60	<i>Clear Spring</i> —St. Andrew's, \$3, (S. S., \$1.00), both for Minnesota Indian Miss.,.....	9 46
<i>Greene</i> —Zion,.....	15 07	College of St. James' Chapel,.....	20 00
<i>Hamilton</i> —St. Thomas',.....	6 00	<i>D. C., Washington</i> —Trinity, Ladies' Ben. Soc., for Rev. R. H. Weller,.....	2 50
<i>Homer</i> —Calvary,.....	1 00	<i>Hagerstown</i> —St. John's, a lady,.....	10 00
<i>Ithaca</i> —St. John's,.....	14 50	<i>Lappons Cross Roads</i> —St. Mark's, \$10; for Rev. R. H. Weller, \$7,.....	17 00 169 96
<i>Jordan</i> —Christ,.....	6 13	Virginia.	
<i>Lyons</i> —Grace,.....	11 00	<i>Wheeling</i> —St. John's, for Bp. Whipple's Miss.,.....	21 00
<i>Manlius</i> —Christ,.....	6 00	Kentucky.	
<i>New-Berlin</i> —St. Andrew's,.....	10 00	<i>Paris</i> —St. Peter's,.....	7 50
<i>Norwich</i> —Emmanuel,.....	5 00	Ohio.	
<i>Olean</i> —St. Stephen's,.....	5 00	<i>Columbus</i> —Trinity, for Bp. Whipple's Miss.,.....	50 00
<i>Owego</i> —St. Paul's,.....	10 15	<i>Cincinnati</i> —St. Paul's, for Rev. R. H. Weller,.....	60 00
<i>Oxford</i> —St. Paul's,.....	45 84	<i>Portsmouth</i> —All Saints', for Rev. R. H. Weller,.....	10 00
<i>Palmira</i> —Zion,.....	9 50	<i>Wakeman</i> —St. John's, J. A. Beecher, for Rev. R. H. Weller,.....	1 00 121 00
<i>Patsford</i> —Christ,.....	9 50	Indiana.	
<i>Rochester</i> —Christ,.....	14 58	<i>Evansville</i> —St. Paul's,.....	10 00
<i>Rome</i> —Zion,.....	6 00	<i>Hillsborough</i> —St. John's,.....	3 00
<i>Seneca Falls</i> —Trinity,.....	5 00	<i>Richmond</i> —St. Paul's,.....	10 00
<i>Skeneateles</i> —St. James',.....	8 00	<i>Sandersville</i> —Trinity,.....	3 00 26 00
<i>Syracuse</i> —St. James',.....	6 00	Illinois.	
St. Paul's,.....	39 32	<i>Cairo</i> —Calvary,.....	1 00
<i>Sherburne</i> —Christ,.....	5 00	<i>Galena</i> —Grace, a lady,.....	2 50
<i>Utica</i> —Grace,.....	28 45	<i>Morrison</i> —Mrs. S. A. Snyder,.....	5 00 8 50
St. George's,.....	10 10	Wisconsin.	
Trinity,.....	10 55	<i>Prescott</i> —Calvary,.....	8 70
<i>Waverly</i> —Grace, \$2; S. G. M. Allis, \$5,.....	7 00	<i>Wagon Landing</i> ,.....	2 13 5 83
<i>Watertown</i> —Trinity,.....	15 50	Minnesota.	
<i>Westmoreland</i> —Gethsemane,.....	1 35	<i>Cannon Falls</i> ,.....	1 75
M. A. R., through M. A. D. L.,.....	10 00	<i>Furibault</i> —Good Shepherd,.....	10 00
Postmarked, Columbus, Ohio,.....	3 00 \$814 27	<i>St. Paul</i> —Christ,.....	30 00
New-Jersey.		<i>Winona</i> —St. Paul's,.....	5 00 49 75
<i>Burlington</i> —St. Mary's,.....	23 00	California.	
<i>Patterson</i> —St. Paul's S. S., ½,.....	14 00	<i>San Jose</i> —Trinity,.....	11 06
<i>Princeton</i> —Trinity, ½,.....	2 00 44 00	Oregon.	
Pennsylvania.		<i>Milwaukee</i> —St. John's,.....	8 00
<i>Birdsboro</i> —St. Michael's,.....	3 00	<i>Oregon City</i> —St. Paul's Chapel,.....	3 50 11 50
<i>Carbondale</i> —Trinity,.....	50 00	Miscellaneous.	
<i>Chestnut Hill</i> —St. Paul's,.....	13 00	"A friend," \$10; "C," \$2; Er., \$10,.....	22 00
<i>Colebrook</i> ,.....	1 50	Legacies.	
<i>Downington</i> —St. James', for Rev. R. H. Weller,.....	6 00	W. N. Y. Second installment of legacy of the late Hon. Allen Ayrault,.....	625 00
H. Weller,.....	9 00	Total,.....	\$3,885 45
<i>Douglasville</i> —St. Gabriel's,.....	3 00	Amount previously acknowledged,.....	12,918 16
<i>Lebanon</i> —Christ,.....	6 36	Total since October 1,.....	\$21,803 64
<i>Levistown</i> —St. Mark's S. S.,.....	75		
<i>Lancaster</i> —Hope Church,.....	23 15		
<i>Marcus Hook</i> —St. Martin's,.....	10 00		
<i>Oak Grove</i> —Christ,.....	165 00		
<i>Philadelphía</i> —Christ, gen'l, \$95; for Bp. Scott's Mission, \$20; for Bp. Whipple's Indian Miss., \$50,.....	9 00		
Grace, F. F., for Rev. Mr. Weller,.... Church of the Saviour, for Miss. in Iowa and Kansas, under control of the Bp. of Iowa,.....	50 10		
An old Churchman, for Rev. R. H. Weller,.....	10 00		
"T. S. M. C.," for Rev. R. H. Weller,.....	10 00		
<i>Pittsburgh</i> —St. Andrew's, for Minn., \$10; for Iowa, \$40,.....	50 00		
Trinity,.....	243 24		
<i>Pottsville</i> —Trinity, "Frank's 11th birthday,".....	1 00		
<i>Uniontown</i> —St. Paul's,.....	12 00		

CORRECTIONS.—\$15 from the Church of the *Intercession*, New-York, were acknowledged in the last number as from the *Incarnation*, New-York; and \$2 from *St. Matthew's Church, Jamestown, R. I.*, were placed under Western New-York.

Two anonymous contributions of \$100 each, acknowledged in the January number, were from persons belonging to Grace Church, New-York.

The Annual average in the Diocese of New-York, in the last General Table, page 382, should have been 39 instead of 13.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

MARCH, 1863.

FUNDS.

WE mentioned in our last number the encouragement derived from the fact that, in some instances, the contributions this year were larger than those of last year.

A most pleasing example of an increase of this kind is furnished in the following letter, and it is commended to the thoughtful consideration of those who have it in their power to do likewise.

The parish from which this comes contains only *fifty-five* communicants. The Rector writes as follows:

—, February 16, 1863.

REV. AND DEAR BROTHER: Inclosed I remit to you a draft on New-York, for one thousand and seventy-five dollars, (\$1075,) the same being the amount of our Epiphany collection in St. Paul's Church, for Foreign Missions. We sent you a large contribution for our small parish last year, but this year are enabled to *double* it.

No doubt the emergencies of our general missionary operations require "double" effort on the part of the Committee, to keep things in good working order. I would that the contributions from all our parishes might be two-fold those of any preceding year, that thus effectual testimony might be borne to the fact that Christians were peculiarly mindful of their duties, and jealous for the interests pertaining to the kingdom of God on earth. Notwithstanding "the war," if not, indeed, occasioned by it, the wheels of commercial industry have been whirling rapidly; some "who profess and call themselves Christians" have made money largely. Will they not, with a proportionate increase, give of their gains for the spreading abroad of "the truth as it is in Jesus"? Why not make from the Committee a *special* call for such *special offerings*?

Truly and fraternally yours.

Truly God has blessed our brother in giving him a heart so to labor for the extension of the Redeemer's kingdom and in opening the hearts of his parishioners so to respond to calls in behalf of that kingdom.

Our only object in publishing this letter is to give to those under whose eye it may fall the benefit of an example worthy of imitation.

AFRICA.

Letter from Miss Delia Hunt.

WE are very glad to receive advice of the safe arrival of Miss Hunt at the port of Monrovia, West-Africa. Soon after New-Year's day, we suppose, she found herself in her new home at the Orphan Asylum, Cape Palmas.

AT ANCHOR OFF MONROVIA, }
Christmas, 1862. }

REV. AND DEAR SIR: We have just dropped anchor, three miles out of port, and awaiting a favorable breeze to carry us into harbor. Learning from the Kroomen who have come off to the ship, that the American bark Greyhound will sail for New-York to-morrow, I take the earliest opportunity to inform you of my safe arrival thus far, on my long journey, in good health and excellent spirits. We have had, upon the whole, a very pleasant voyage. The first fortnight we encountered some stormy weather, and many of the passengers were exceedingly sea-sick. Indeed, some of them have suffered thus, more or less, during the whole voyage. For myself, the discomforts have fallen so far below my anticipations in every respect, that I feel no disposition even to allude to them. I can never be sufficiently grateful for the goodness and mercy which have followed me, preserving my health and keeping my courage strong at all times. I accept it as a pledge for the future, and trust that the same power will keep me in every time of trial and temptation. I must not omit speaking of the kindness and attention I have experienced from all my fellow-passengers. Rev. Mr. Seys and Mr. Morris have done every thing in their power to conduce to my happiness and comfort, and Captain Fouke has treated me with every possible attention. He is gentlemanly in all his inter-

course, and, what is exceedingly rare in these days, he is a Christian captain. We have had preaching on board whenever the weather would permit, and morning and evening prayer in the cabin and steerage, and he has never failed to meet and join with us in reading, singing, and prayer. It is a blessing, indeed, to be permitted to sail with such a commander. I have not heard a single profane word on board the vessel since we left Baltimore. No angry words nor any thing to mar the happiness of any passenger.

Letter from Rev. J. K. Wilcox.

SINOE, WEST-AFRICA, *Dec. 3d, 1862.*

REV. AND DEAR BROTHER: Your favor of the fourth of September came safely to hand. I was very happy, indeed, to receive a line from you. Since I last wrote you, our kind Bishop has thought best to advance me in the ministry, and removed me to this place. I arrived here with my family on the eighteenth of October. The people generally seemed very thankful to have us. I have a large and inviting field before me. I have (as subjects of missionary labor) colonists, recaptured Africans, and natives. Since I have been here, I have been endeavoring to visit around, form acquaintances, appoint days for preaching at different places, etc. I am well pleased with the state of things. I think much good can be done, by God's help, in this field. The natives, generally, are not as intelligent as those at Cape Palmas; they are not so inquisitive, but I think they are decidedly less savage, being more under the influence of the Liberian Government. They are not so strong and robust in their appearance as the Cape Palmas natives, not so tall and commanding, but they are, notwithstanding, a very interesting people.

Many thanks to you for that kind expression of yours in regard to books and papers.

I have nothing of much importance to communicate.

Rev. Mr. Auer is still feeble. No doubt he will soon be obliged to take a trip to America. Could you send me a little medicine for my station?

Journal of Rev. C. C. Hoffman.

WAR TROUBLES IN FISHTOWN.

August 22d.—Returned to-day from Rocktown and Fishtown, whither, in company with Bishop Payne, I went last Tuesday, 19th. Our object was to effect a settlement between the natives of Fishtown, who, for nearly a year, have been at war with each other—brother against brother, and family against family. We endeavored to get influential persons, at towns on our way, to accompany us, but were unsuccessful. Having slept the night of the 19th at Rocktown, we reached one of the parties the next day. The king and his people received us, and after the Bishop had spoken to them, exhorting to peace, he laid down a few small branches of a bush in the midst of the people. This was according to native custom. If they allow it to remain they are willing to make peace, otherwise they force the mediators to take it away.

The people allowed it to remain, and we now went to the other party. We had to walk about four miles along the beach. Reaching the river, the people sent a canoe for us, and we crossed. The warriors assembled, and both the Bishop and myself addressed them; but they were very angry when the Bishop put down the "broom," and with loud voices and threats insisted upon its being removed; so we were obliged to yield, and left them without accomplishing our object. We returned to Fishtown, slept in a native hut, and the next day returned to Rocktown. We had the opportunity, however, of preaching to large congregations at Fishtown and Rocktown. We made an attempt the next day to get an influential native to accompany us, but were unsuccessful, and were obliged to return. We reached home at five p.m., Friday.

Friday, August 19th, 1862.—With Mrs. Hoffman, visited this morning the parish-school, thence to the Government-school, and thence to the native station. Left Mrs. Hoffman there attending, with Mrs. Harris, to the boys' clothes. Mr. Ferguson and myself crossed the fields around

the native town, and went to Mt. Vaughan, a native man carrying us across the brooks. Our object in going to Mt. Vaughan was to take an inventory of the things, as Mr. Yates is about leaving and Mr. Ferguson is to take his place.

NEWS OF MR. AUER'S SICKNESS.

Saturday, 20th.—Just as I was leaving the house for the station, a messenger arrived announcing the sickness of Mr. Auer. Dr. Fletcher fortunately was here on the arrival of the note. While he was preparing some medicines, and we were considering whether we had better not go at once to Bohlen, a second messenger reached us from the Bishop, urging the Doctor and myself to go immediately. At five o'clock we were on our way; at ten o'clock we were at Cavalla. Early Sunday morning we walked to the river about four miles, found the canoe waiting, and started on our journey. The current was strong, but the men pulled vigorously, and by night we had made half our journey. We stopped at Gitetabo, a Mission station, for refreshment about two p.m., where I had a short service. We slept at a little town called Yedábo, where we arrived at 8 p.m. The people received us kindly. I preached to them, and lay down in the hut for sleep, but the mosquitoes were too troublesome for me to sleep much, and the people, seeming to be troubled in the same way, were making a noise and playing all night. Unrefreshed and with some headache, I rose on Monday, and after stopping at Tebo, Kinkle's station, at two, for dinner, we reached our landing at five p.m., thence a walk of three miles to Bohlen. We were rejoiced to find Mr. Auer slightly improved, but still a very sick man. It was found necessary for us to remain a week with Mr. Auer, during which time I conducted the family worship, the Sunday services, and preached six times in the surrounding villages. Had also daily reading and prayer with Mr. Auer. We left on Monday the 22d, at nine o'clock, and reached Cavalla at sundown; the current brought us down rapidly. Spent the night at Cavalla and reached home Tuesday morning. Rejoiced to find all well. Had the pleasure of meeting Mr. Geo. Hall who had arrived during my absence.

Saturday, 18th.—A week of sickness, from which God has graciously raised me. A number of our household are sick; my wife and child are preserved.

Sunday, 19th.—Mr. Toomey preached for me; I was able to go to church and make an address. Mr. Shadrach Smith, our old gardener, died this morning at half-past eight o'clock. Myself and wife were with him. He was buried in the afternoon by the Methodist minister. I was able to hold service in the hospital.

Monday, 20th.—I was sitting on the piazza in the afternoon, when a young man of the congregation called to say, he trusted that he was called to preach the Gospel. I had an interesting conversation with him. He was an apprentice to a blacksmith, humble, industrious, attentive to all his duties, and bore an excellent character. I wrote, recommending him to the Bishop. He had been confirmed at our last confirmation.

Thursday, 23d.—Visited the station. Went to the heathen town to see a sick woman, the mother of Redy (Anna Payne) and Samuel Cutler. She had sent for me to baptize her. I found her greatly emaciated, lying on a mat on the floor of the hut. She had been instructed in the things of God without doubt by Doctor and Mrs. Savage. She had two daughters, who were Christians. She confessed herself a sinner, professed repentance and faith in Christ as her Saviour, and after exhortation and prayer, I baptized her Susan Savage.

Sunday, 26th.—Preached at St. Mark's; baptized four infants and one adult; buried Susan Savage at the station, and in the evening made an address at the missionary meeting. God blessed me to-day.

Wednesday, 29th.—Visited the station and native towns; recitations; Bible-class met in the evening.

Friday, 31st.—Our district meeting held here, pleasant and profitable. Messrs. Potter, Seton, Bayard, Farr, Stringfellow present with the Rev. Mr. Toomey. After the meeting we all went to the king's town, where we made addresses to the assembled people. Returned to the asylum to dinner, adding Scott and Dennis (native Christians) to our number. We went to the prayer-meeting at five P.M., and then crossed to the station, where we partook of the Christian supper. About thirty-five native Christians present. Returned to the Asylum at nine P.M.

Sunday, November 2d, 1862.—Seton and Potter went to the native towns and held service. I preached at St. Mark's and administered the Holy Communion to about forty communicants; was too much

fatigued to go to St. James', but went to St. Mark's at night to conduct the missionary meeting.

EFFORTS TO SECURE PEACE.

Monday, 3d.—Started this afternoon, in company with Seton, Potter, Bayard, Farr, Scott, and Dennis, for Fishtown and Yinkade, to endeavor to make peace between the people of these two places, who are really one people severed by dissension. We slept on Monday night at Rocktown at the station.

Tuesday, 4th.—We took an early start and reached the banks of the Fishtown river about ten o'clock. We called the Yinkade people to send a canoe for us, but on learning our object they would have nothing to do with us. We remonstrated, and waited, but all of no avail; they had no wish for peace, and would allow no one to make any advances. We built a fire on the beach and roasted some potatoes, and waited till nearly sundown, but no one would send a canoe for us, and we were obliged to return. That night we slept in a native hut at Fishtown, and in the evening addressed the people to the number of eighty or one hundred. Addresses or prayers were made by most of the Christians. The next day, the fifth, the young men again attempted to induce the people to receive us and listen to our mediation. After the young men had spent three or four hours on the beach, they were again obliged to return. I was too much fatigued to go with them, and had to remain at Fishtown. We all returned that afternoon to Rocktown. The young men went on to the Cape, while I remained and administered the Holy Communion, and returned the next day.

Sunday, 9th November, 1862.—This morning at half-past seven we had our usual service in the school-room. After breakfast I went with Potter to the king's town; preached to an attentive congregation under the plantain-trees. Crossed the river and preached at St. Mark's at half-past ten; St. James', among the natives at three P.M.; about sixty present. At sunset visited the patients in the Hospital, and held a short service.

Monday, 10th.—Morning duties as usual. In the afternoon, accompanied by Mrs. Hoffman, went to Mt. Vaughan; we stopped at the jail and visited the prisoners; gave relief especially to a poor crazy lad whose condition we left much better than that in which we found him; made

a number of visits about Mt. Vaughan, and returned at night.

Wednesday, 12th.—Received two patients in the Hospital—an English seaman and a colonist.

Saturday, 15th.—Visited the native station. H. H. Holeomb, one of our Christian villagers, expects to go to-morrow to Calabar, as a Krooman. I have given him a letter of recommendation. This is the third Christian who has left. They go to labor for missionaries who care for their spiritual condition, and after an absence of a year expect to return with some money to their families.

November 16th, 1862.—The quiet of the day interrupted by the arrival of the steamers. His Excellency President Benson, with his Secretary and servant, arrived. They did not come on shore till the afternoon, so that we had our usual morning services. I preached in the large native town; the Rev. Mr. Jones at St. Mark's and at St. James'. In the afternoon, while at the Hospital and about to commence services, a crowd of men and boys approached, following a young man whose hand had been shattered while firing a salute from the Government schooner Quail. The doctors were in attendance, and the hand amputated above the wrist.

Thursday, 20th.—Went to-day to Spring Hill; walked most of the way, as the lagoon was out; examined the scholars and had prayer with them, as also at the Graway Station, Hanhte Lu. At seven I reached Cavalla, passed the night, and left the next day. The Bishop was absent at Taboo. Preached at three native towns on my way up, and conducted prayer-meeting at the Cape at four P.M.

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CHINA.
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Letter from Rev. E. H. Thomson.

SHANGHAI, Oct. 21, 1862.

MY DEAR SIR: I should have sent you a letter by the first mail of this month, but as I failed to do it at that time, I hope to be more sure, and do it by this mail.

You have heard already what an unusually sickly season, or rather year, this has been at Shanghai. The loss of life has been very great. I have heard it stated by one of the British chaplains here, that the loss of life among the foreigners has been more in the last twelve months than the whole loss for the pre-

vious twelve years, showing thus that it has been rather this particular season, and the state of the country, than the climate itself.

We are thankful to say, though the Protestant missions have suffered losses and much sickness, yet at this place the losses have not been numerous. The Romanists, it is said, have lost eight foreign missionaries, which is not far from half of their whole force stationed at or near Shanghai.

HOW IS THE HEATHEN MIND AFFECTED BY
THE GREAT MORTALITY?

The question might be asked, in view of this great mortality, for it has been as great, if not much greater, among the natives than among the foreigners—in view of this sudden passing of so many of their friends and relations to the dark regions of the dead—How does the heathen mind seem impressed? It would strike me, as far as I have observed and heard, that they were scarcely impressed at all by it, nor does there seem to be any of that feeling of fear, and even panic, that is often witnessed in our land. Here there appears a stolid indifference to the whole matter of life and death. It is only when men are brought to know clearly what are the momentous issues of life, that their minds are deeply stirred in view of death; and, if I remember rightly, it has only been in the case of Christian natives that I have seen the sudden death of a neighbor or friend impress one solemnly.

As has been my habit during the heat of the summer, I left my residence at the church, within the city walls, and, having the Bishop's kind invitation, have been staying at his house, where I still am, the dreadful state of the city ditches and streets causing me still to fear to return. I have been able, with but few exceptions, to keep up my regular visits to my schools, and for preaching at the church, and sometimes, though not regularly, helping the Bishop at the chapel near the mission buildings.

TIME OF VACATION.

There is a short vacation in the Chinese schools, but, unfortunately for us foreigners, it is near mid-winter; if it were in July or August, it would be far more suitable; but it is the Chinese New-Year, which is about the first of February, and only for two weeks. This is the only va-

cation for the whole year; the native schools have no Sabbaths, and our schools allow no Saturdays. There are two or three feasts, at which from one to three days are given; but when these occur, I do not allow our schools holidays, preferring to give them holiday afterward, to prevent, as far as possible, the scholars from joining in the heathen rites that are performed on those days.

We give half of Sunday; that is all. The children are brought into the Sunday-school, on Sunday morning, and instructed and examined in the Bible and catechism lessons of the week, etc. School being opened with prayer, by one of the older "Kiou-yu," or communicants, scholars are then divided into classes, according to their advancement—are explained to and questioned, etc. Then when service is about to begin, they all are arranged according to their schools, and each teacher is responsible for the behavior of his pupils. The girls are all ranged on one side, the boys on the other, somewhat after the manner of our Methodist brethren in their churches; and it is a rare thing that any scholar has to be called to order by a look of the speaker's eye. They join well in the responses, and are not afraid to have others hear them repeat the confession. After the morning service the scholars go home for the rest of the day.

Before the sickly season, and the great scarcity of provisions, and consequent high prices prevailed, our schools were full even to crowding; but many of the larger scholars have been called home, and put to some trade or work to earn food and money to help the sick ones at home. They are coming in again, however, since the weather is cooler, though much sickness still prevails.

CONFIRMATION—A TOUCHING CASE.

I hope to have a confirmation soon, but two of those who were to be confirmed have died; one is now sick; we have two others also quite ill, one of whom I fear will not survive. There was a case of an old couple that was quite touching. The old man had a son, who was his all, whom he seemed to love most dearly. The son was stricken down with cholera, and was at death's door. I went to see them, and then the two old people were leaning over their hope. The old man was up on the bed with him, soothing him

with his own anguish, and all his heart's sympathy. I had a Chinese doctor called, and for a few days the son grew better, but it was only to linger a little. They took him to the country, and he died there. Then the poor old father gave way; he was taken ill, his son was gone, his staff, his hope was gone, and he was willing to go. I went to see him. After sitting with him awhile, when rising to go, I said: What can I do for you? Is there any thing that you want? He said: "I want nothing; pray for me." Would that the whole Church felt the duty to pray more earnestly and continually for its members in heathen lands, and especially those who have cast off their heathenism; to pray for their increase in grace and godliness!

WO-LO—"COME BY FAVOR."

A little boy, whom I think I have spoken of in one of my former letters, was found by a British officer among the wounded at the taking of Kia-ding; and as he seemed to have no one to take care of him, the officer brought him to Shanghai, and asked me to take charge of him. I put him in one of our schools, and named him Wo-Lo, which in Chinese means come by a favor. He was the son, I learn from him, of a *Touist* priest, and had been carried off at the destruction of his village by the insurgents. He, of course, would have been brought up a priest, to serve in some idol temple. Chi, our deacon, has taken him, and I trust will bring him up to serve the true God, and become a faithful follower of our Lord Jesus Christ. He is only about eight years old, but he has been in two battles, or at the storming of two towns, and can give a vivid description of the whistling of balls, and the rush of armed men to the battle.

Speaking of this, I may add, that the campaign against the insurgents has begun again. I saw a number of troops, Chinese, English, and French, going out to retake Kia-ding. What is to be the result of all this skirmishing and desultory fighting no one can conjecture; it may lead to a regular war with the *Tae-pings*, but for us it only remains to be still, and to pray for peace and the advance of the kingdom of our Lord, and for the reception of the truth by those to whom it is proclaimed. That this will be the result in time we have no doubt, though the progress may be slow at present.

PROGRESS SLOW BUT SURE.

The advantages of foreign art and mechanism is begun to be felt; and as this has been a slow but sure process, so we feel the time is not very far off when a more ready acceptance of religious truth will be also given. What is needed now is more and more knowledge of the truth. There should be a more thorough permeating of the masses with a knowledge of the truths held by the Christian. Seeing as we do the advancement in civilization of the Chinese, it is difficult for us to realize in what utter darkness their minds are with regard to religious truth; and thus we are prone to say they are immovable, when the fact is, they have no conception of that by which we think they should be impressed. The truth is, that it takes not only much labor but time to bring souls so dark as these atheistical, heathen Chinese to receive and accept the truths of the Gospel.

The best means probably to attain the great end, to wit, the thorough dissemination of truth, are schools for the children, well supported, constant preaching, and a moderate and discriminating distribution of the Scriptures, and other religious works; these should be combined; any one alone is very insufficient.

It would appear to me that our mission has been very happy in the arrangement of its work in these respects, which, combined with our regular church service, have the effect of impressing upon the yet clouded and darkened souls the truths of the Gospel, which are so beautifully wrought in its texture.

But what we need, alas! is force to carry on our work, and means to support it, but at this dark hour we scarcely dare to think of such a thing.

We are longing to hear the good news from a far country, to hear that peace has been restored in our native land; but mail after mail comes, and the clouds still darken, and the storm still rages. May the Lord be with his Church, that she may show forth his glory in this day of trial.

Bishop Boone, in a letter dated Shanghai, Nov. 22, 1862, mentions the return of the Rev. D. D. Smith to the North of China. The following extract is from the Bishop's letter:

"Mr. Smith, of whose coming down

from Chefoo I wrote you, left us yesterday to return to Shantoong. He can not make up his mind to remain at Shanghai, and is afraid to lose the Mandarin he has learned.

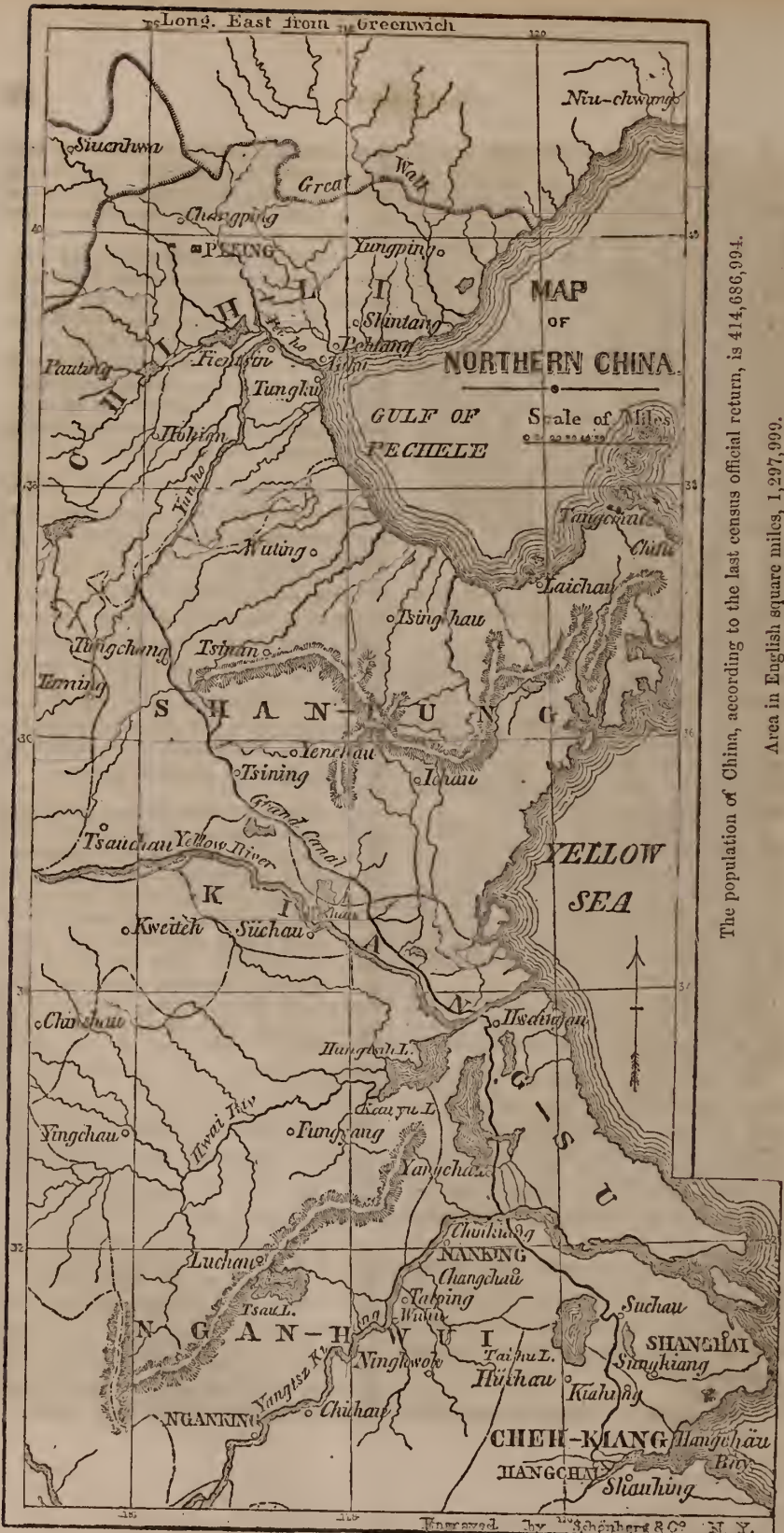
"I have put no constraint upon him, but I would earnestly request that some worthy brother may be sent to be with him. One man alone, in the midst of a heathen population, is too solitary.

"It is a strong call: the missionary field there has been watered with tears and with blood. It should not be abandoned, especially as there is reason to hope an impression has been made."

We copy in this connection the following portion of the last Annual Report of the American Board of Commissioners for Foreign Missions. It contains many interesting facts in relation to the missionary field in the north of China. We are indebted to the kindness and courtesy of the officers of the same Board for the use of the valuable map which appears in connection with this portion of their Report. The missionary in Tientsin, the Rev. Mr. Blodget, writes as follows:

"I entreat the Committee to adopt this as one of the stations of the Board. If it is all that can be afforded, send us at least *one single missionary; one good man, whose heart is in the work, and who is willing to bear his cross and follow Christ amid these dying, nay, these dead multitudes of heathen.* The climate of this place is better, I am fully persuaded, than that of any other place upon the coast of China, except that upon the Shantung promontory. The heat is intense in summer, but even then the place is more healthy than Shanghai, by far; and during the remainder of the year there is no comparison between the two places. This region is remarkably dry; that remarkably wet and rainy. There is less east wind here than in any place I have ever known, and less rain."

"The country to be reached from this port is immense. I have just returned from a journey up the Grand Canal, to Tuh Chow, in Shantung, entering that province by the back-door. In September, I went with Mr. Edkins to the Pan mountain, on the north. We speak of journeys to Shensi, and to 'Lama Miam,' fifteen hundred li north of this place—a



The population of China, according to the last census official return, is 414,686,994.

Area in English square miles, 1,297,999.

great mart for sheep, cattle, horses, and camels, in Mongolia. We can easily reach Honan, and no missionaries are so near to the remote province of Shensi. Our books must already have reached nearly all these places. The mountainous regions of Shensi on the northwest, and of Mongolia on the north, will be extremely interesting fields of labor. The dialect of all the people is one, the colloquial Mandarin. It is the spoken language of more than half the people of the whole empire. It prevails in all the provinces north of the great river Yang-tse-kiang, in Sz-c'huen, in Yunnan, in Kwei-Chow, and in parts of Hunan and Kwang-si. This language is reduced to writing. Whatever questions may be entertained in other parts of China about colloquial writing, none are admissible here. The Bible must all be rendered into this dialect, and a literature created in it. And no open port is so favorable for this work as Tientsin. We have an eligible location for our mission, in the very heart of the city. It has required more than ten years at Fuh-chau to secure what we have here at the outset, and thirty years at Canton. I think these things should be considered."

In December he wrote again: "The field is *wide*. There is one distinct line of missionary effort along the Grand Canal to the southern part of Chihli, to the western part of Shantung, and to the province of Honan. Another line runs directly west, to Tai Yuen foo, the capital of Shansi. Shansi is a mountainous province, very healthy, inviting in its scenery, in its history, and in the habits and characteristics of its inhabitants. This province and Shensi are the oldest in China. Here also the Nestorian and early Roman Catholic missionaries labored, entering China from the northwest. The traces of their labor are not wholly obliterated, and I believe it will be found that Christianity will meet with a more ready reception, among the people of these regions, in consequence of those early assaults upon heathenism.

"There is a third line of effort northwest, to Peking. From Peking there are great roads, running east and west, along the base of the mountains, southwest to Shansi and Honan, north and northwest to Mongolia, and northeast to Manchuria. There is also an opening for a distinct mission in Mongolia. Six days' travel brings us to a Roman Catholic seminary, in a quiet valley in Mongolia, outside the

great wall. In so large a field it remains only to select the part which is assigned to us, and press on to occupy it. I hope that our missionaries will, at some day, be found in Shansi, and even in Shensi."

In another letter he speaks of Tientsin as having become a place of much business for European merchants, "almost equal to Shanghai, in its facilities for intercourse with remote parts of China." Peking, the capital of the empire, only seventy-five miles from Tientsin, is already occupied by Dr. Loekhart, of the London Missionary Society, and in a letter recently received, after giving some account of an extended missionary journey to the province of Shansi, Mr. Blodget says: "One of the results of my journey was to convince me of the great importance of Peking as a center of influence in all this region. A wall of mountains compasses it on the north and northwest. Through these mountains are several passes, all centering in Peking, and leading out into the regions of Manchuria and Mongolia, as far as to the Russian possessions. The great roads of the western and southern provinces, which also center in Peking, are more important. A large number of officials of different grades are constantly passing to and fro upon them, and what transpires in the capital is speedily communicated to distant parts. As a mission station, Peking will also have the advantage of Tientsin in point of climate. There is a very manifest rise in the land as one recedes from the sea-board. The soil about Peking is dry and sandy; the mountains are near, and easy of access. Dr. Loekhart will probably succeed in retaining, for the London Mission, the premises he now occupies, and Mr. Edkins will seek to join him soon."

MISCELLANEOUS.

North India.

THE following interesting extracts are taken from a report of one of the missionaries of the English Church Missionary Society, published in a recent number of the *Church Missionary Record*. The facts mentioned show the formidable obstacles presented there to the progress of the Gospel:

I have carried on the work of preaching in the town every evening when other engagements did not prevent, and I spent a few weeks during the cold weather out in the district to the east of Burdwan. My companions were two of our catechists; and I had no European brother with me this time. I met with varied experience; only in a few instances was direct opposition offered. We generally obtained a friendly hearing, and were sometimes encouraged by marked attention and interest on the part of our hearers. In the conversations by which the preaching is diversified or followed, the feelings of the people with reference to Christianity are often brought out very distinctly. In one village I was informed that a government official, who was also a native Christian, had recently visited the place. His baggage was sent to the house of the headman, a bigoted Hindu. The usual question was put as to the caste of the coming visitor; when the master of the house, hearing that he was a Christian, had his goods at once unceremoniously turned out of doors. The man's enmity to Christianity thus quite outweighed his desire to please an officer of government. The anecdote was told me with an air of triumph; and the comment given with it was, that if the native Christian received so much dishonor in this life, how great would be his misery in the next. I endeavored to give a very different moral to the tale, and to draw the attention of my hearers to the solemn sentence of the judge: "Inasmuch as ye did it not to the least," etc. My preaching was on another occasion rudely and violently interrupted by a Brahmin. "As to sin," said he, "it was of no use to speak to them about that; the English were sinners, but the Brahmins were enlightened when the Britons were painted savages; we had come to India, and so had gained

enlightenment." In vain did I try to draw his attention to the great subject I wished to bring before them; the violence and volubility of my opponent bore all before him, and I was obliged fairly to give in. The catechist immediately endeavored to take up the thread of the discourse, but, oh! our Brahmin rose in a fury, "What! listen to him, to an apostate; that were quite impossible!" and he turned and stalked haughtily away, vociferating as he went. Thus relieved, we were able to deliver our message with but little interruption. In another place, we met with a similar instance of pride, though more quietly expressed. "You come to us to preach about a cure for sin," said a pundit; "it is needless to do so, since we are sinless." In another place, our preaching was rendered fruitless by the outrageous conduct of an intoxicated durwan, or gatekeeper. He suddenly rushed into the middle of our congregation, and, squatting in front of me, began to pull frightful grimaces, and to make ludicrous remarks. I succeeded, after a time, in getting him out of the circle. Hardly, however, had we quieted down when he returned to the charge, this time brandishing a formidable bamboo pole, with which he feigned to aim deadly blows at my head, heaping upon me at the same time the vilest abuse. The people looked on unmoved, and made not the slightest attempt to send the man away. In vain did we remove to another spot — our tormentor followed us, and all preaching became simply impossible. Subsequent inquiry explained the man's conduct and the indifference of the people. He was the servant of the great man of the place, whose brother had embraced Christianity. His brother's conversion had, it appears, greatly displeased him; and, stirred with enmity, he sent this man to interrupt us, having first primed him with drink for the task.

INTELLIGENCE.

THE REV. W. A. MUILENBERG, D.D., has resigned his appointment as a member of the Foreign Committee. The vacancy has been filled by the election of the Rev. A. CLEVELAND COXE, D.D., Rector of Calvary Church, New-York.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from January 15 1863, to February 15, 1863.

Maine.

<i>Bangor</i> —St. John's,.....	\$15 00	
<i>Gardiner</i> —Christ,.....	52 10	
<i>Portland</i> —St. Luke's,.....	24 10	
St. Stephen's,.....	16 75	\$107 95

New-Hampshire.

<i>Portsmouth</i> —St. John's,.....	22 35	
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Vermont.

<i>East-Berkshire</i> —Calvary,.....	5 28	
<i>Guilford</i> —Christ,.....	5 00	
<i>Hydeville</i> —St. James',.....	5 23	
<i>Montgomery</i> —Union,.....	9 36	
<i>St. Albans</i> —Victor Atwood,.....	10 00	
St. Luke's,.....	12 00	
<i>West-Rutland</i> —Grace,.....	3 71	50 64

Massachusetts.

<i>Boston</i> —Emmanuel,.....	260 96	
Trinity S. S., for scholarship at Cape Palmas Orphan Asylum, Af., \$75; general, \$13, per Amer. Ch. Miss. Soc.,.....	88 00	
<i>Lawrence</i> —Grace,.....	32 00	
<i>Lovell</i> —St. Anne's,.....	33 00	
<i>Newton Corner</i> —Grace, spec ^d for Af., per Amer. Ch. Miss. Soc.,.....	265 37	
<i>Northampton</i> —St. John's,.....	21 50	
<i>North-Tewksbury</i> —Miss M. B. Merriam, for ed. of Henry C. Merriam, Africa,.....	30 16	
<i>Salem</i> —St. Peter's,.....	27 00	
<i>Taunton</i> —St. Thomas',.....	20 00	
<i>Wilkinsonville</i> —St. John's,.....	2 90	
<i>Worcester</i> —All Saints' S. S., for sup. of Thos. Steele, Af.,.....	20 00	800 89

Rhode-Island.

<i>Lonsdale</i> —Christ,.....	34 50	
<i>Newport</i> —Zion, general, \$26; young Ladies' Bible Class, for ed. of Thos. M. Clark, Af., \$20; S. S., last quar. payment for ed. of Alex. Griswold, Af., \$5,.....	51 00	
<i>Providence</i> —St. John's, Epiphany col., \$25 of which is for ed. in Af.,.....	470 00	
Messiah, $\frac{1}{2}$,.....	5 70	
St. Andrew's,.....	30 83	
(North)—St. Paul's,.....	21 66	
<i>Westery</i> —Christ S. S.,.....	59 72	672 96

Connecticut.

<i>Danbury</i> —St. James',.....	10 00	
<i>Fairfield</i> —St. Paul's,.....	14 00	
<i>Fair Haven</i> —St. James', \$15; S. S., \$7.75,.....	22 75	
<i>Guilford</i> —Christ, $\frac{1}{2}$,.....	15 00	
<i>Hartford</i> —Christ,.....	50 45	
<i>Litchfield</i> —St. Michael's, \$17; S. S., for ed. of child in Af., \$18,.....	35 00	
<i>Middletown</i> —Rev. Henry De Koven,.....	25 00	
<i>Middle-Haddam</i> —Christ,.....	25 00	
<i>New-Haven</i> —Trinity,.....	100 00	
<i>New-London</i> —St. James',.....	96 60	
<i>Norwalk</i> —St. Paul's,.....	26 00	
<i>Portland</i> —Trinity,.....	20 00	
<i>Salisbury</i> —St. John's, a member,.....	2 00	
<i>Stamford</i> —St. John's,.....	60 00	
<i>Warehouse Point</i> —St. John's, $\frac{1}{2}$,.....	29 00	
<i>Watertown</i> —Christ,.....	25 00	
A friend to Missions,.....	3 00	558 80

New-York.

<i>Albany</i> —St. Peter's,.....	44 00	
<i>Astoria</i> —St. George's,.....	71 08	

<i>Brooklyn</i> —Christ, add ^d ,.....	\$4 60	
Grace,.....	350 00	
St. Anne's,.....	418 10	
St. Mary's,.....	11 50	
<i>Catskill</i> —St. Luke's,.....	26 80	
<i>Fort Edward</i> —St. James',.....	6 15	
<i>Hudson</i> —Christ,.....	18 50	
<i>Little Falls</i> —Emmanuel,.....	7 47	
<i>Malone</i> —St. Mark's,.....	9 00	
<i>Monticello</i> —St. John's,.....	5 00	
<i>Morris</i> —Zion,.....	12 19	
<i>Newburgh</i> —St. George's S. S.,.....	20 00	
St. Paul's,.....	6 31	
<i>New-Castle</i> —St. Mark's,.....	62	
<i>New-Rochelle</i> —St. John's,.....	18 60	
<i>New-York</i> —All Angels',.....	1 60	
Ascension, for Africa, \$170; China, \$105; gen ^l , \$2450.16,.....	2725 16	
Epiphany, per Am. Ch. Miss. Soc.,.....	37 00	
Holy Communion, for Africa, \$250; general, \$325,.....	575 00	
Incarnation,.....	728 04	
St. George's, per Amer. Ch. Miss. Society,.....	2000 00	
St. John Baptist,.....	12 00	
St. Luke's,.....	83 32	
St. Mark's, add ^d ,.....	1 00	
St. Michael's,.....	18 52	
Zion, a member,.....	2 00	
Miss M. M. Staley,.....	3 00	
<i>Philips town</i> —St. Philip's,.....	12 72	
<i>Pleasant Valley</i> —St. Paul's,.....	3 00	
<i>Poughkeepsie</i> —Christ,.....	118 56	
Holy Comforter,.....	14 00	
<i>Red Hook</i> —Christ,.....	5 00	
<i>Rensselaerville</i> —Trinity,.....	5 00	
<i>Richmond</i> —St. Andrew's,.....	30 55	
<i>Sandy Hill</i> —Zion,.....	4 36	
<i>Saratoga Springs</i> —Bethesda,.....	38 95	
<i>Somers</i> —St. Luke's,.....	4 85	
<i>Tarrytown</i> —Christ,.....	126 31	
<i>Tompkinsville</i> —A friend,.....	2 50	
<i>Troy</i> —St. Paul's,.....	200 00	
<i>West-Troy</i> —Trinity,.....	15 00	
<i>Whitestone</i> —Grace,.....	53 75	\$7835 61

Western New-York.

<i>Aurora</i> —St. Paul's,.....	4 95	
<i>Baldwinsville</i> —Grace,.....	8 00	
<i>Buffalo</i> —St. John's,.....	47 00	
St. Philip's,.....	2 27	
St. Luke's,.....	2 89	
<i>Brockport</i> —St. Luke's,.....	15 66	
<i>Fayetteville</i> —Trinity, for Af.,.....	3 50	
<i>Geneva</i> —Trinity, for Af.,.....	16 56	
<i>Pittsford</i> —Christ,.....	2 87	103 70

New-Jersey.

<i>Burlington</i> —St. Mary's,.....	19 00	
<i>Camden</i> —St. Paul's, a member,.....	5 00	
<i>Elizabeth</i> —Little A. D.,.....	1 50	
<i>New-Brunswick</i> —Children's Hoffman Society,.....	2 00	
<i>Passaic</i> —St. John's,.....	23 00	
<i>Princeton</i> —Trinity, $\frac{1}{2}$,.....	2 00	
<i>Trenton</i> —St. Michael's, (per Rev. E. W. Appleton, Rec.) Miss. Association, \$107.84, of which \$20 is for Africa and China; a member, \$11.16; do., \$1,.....	120 00	172 80

Pennsylvania.

<i>Bloomsburgh</i> —St. Paul's S. S., per Am. Ch. Miss. Soc.,.....	18 00	
<i>Carbondale</i> —Trinity,.....	50 00	
<i>Churchtown</i> —Bangor Ch.,.....	83 00	
<i>Erie</i> —St. Paul's,.....	23 20	
<i>Germantown</i> —St. Luke's,.....	125 07	
<i>Great Valley</i> —St. Peter's,.....	15 00	

<i>Harrisburgh</i> —St. Stephen's, per Am. Ch. Miss. Soc.,	\$129 00	
<i>Jenkintown</i> —Our Saviour,	13 46	
<i>Lancaster</i> —Hope Ch.,	1 04	
<i>Leavistown</i> —St. Mark's S. S.,	5 00	
<i>Maunch Chunk</i> —St. Mark's,	2 75	
<i>Montrose</i> —St. Paul's,	22 00	
<i>Muncy</i> —St. James',	32 00	
<i>New-Lebanon</i> —Christ,	3 96	
<i>Norristown</i> —St. John's S. S., for ed. Nathan Stem, Af.,	20 00	
<i>Philadelphia</i> —Calvary, (Monu'tal),	26 00	
Ch. of Covenant S. S.,	100 00	
Gloria Dei, S. S.,	20 00	
Holy Trinity,	1253 79	
St. Matthew's, per Amer. Ch. Miss. Society,	14 00	
St. Peter's, general, \$635.70; St. Mark's Hospital, \$100.,	735 70	
St. Philip's Ladies' Miss. Soc., for China and Af.,	25 00	
Cape Palmas Female Orphan Asyl. Society,	241 85	
Miss Sarah R. Moore,	2 50	
<i>Pittsburgh</i> —St. James', \$27.35; S. S., for Af., \$14.33,	41 63	
Trinity,	150 16	
<i>West-Whiteland</i> —St. Paul's, for Af.,	25 00	
<i>Wilkesbarre</i> —St. Stephen's,	55 00	
<i>Williamsport</i> —Christ S. S., †,	18 63	
<i>York</i> —St. John's,	20 10	\$812 90
Delaware.		
<i>New-Castle</i> —Emmanuel,	35 43	
<i>Wilmington</i> —St. Andrew's, \$40; S. Harlan, Esq., for scholarship in Africa, \$20,	60 00	
Trinity S. S., for Af.,	8 00	103 43
Maryland.		
* <i>Annapolis</i> —St. Ann's,	43 70	
<i>Baltimore</i> —Emmanuel, \$480; S. S., for Af., \$66; China, \$67; Japan, \$67; from colored school for Af., \$9,	639 00	
Memorial S. S., for Af., for Bibles,	10 85	
St. Paul's,	72 32	
St. Peter's,	100 00	
Major Hayden's annual sub'n, †,	25 00	
A daughter of the Church,	4 00	
<i>Cambridge</i> —T. J. H. Eccleston,	5 00	
<i>Centreville</i> —St. Paul's,	23 61	
<i>Cockeysville</i> —Sherwood Ch.,	7 25	
<i>Easton</i> —A. E. C., for St. Mark's Hosp., \$2; Cavalla, \$2,	4 00	
Mrs. J. L. Martin, sub. to <i>Cavalla Messenger</i> ,	1 00	
Private S. S. Class, for Africa and China,	4 00	
<i>Frederick City</i> —A well-wisher to the cause of our holy religion,	10 00	
<i>Georgetown, D. C.</i> —C. J. M., for China,	10 00	
<i>Mount Savage</i> —St. George's,	3 00	
<i>North-Elk Par.</i> —St. Mark's Chap.,	6 00	
<i>Saint Thomas' Par.</i> —St. Thomas',	5 00	
<i>Sandy Hill</i> —Sandy Hill Par., per Am. Ch. Miss. Soc.,	2 00	
<i>Towsontown</i> —Trinity,	20 00	
<i>Washington, D. C.</i> —Christ S. S., for Af., per Amer. Ch. Miss. Soc.,	60 00	
J. P. Engle, for Af., per Amer. Ch. Miss. Soc.,	20 00	
Trinity, for Af., \$55; general, \$30,	85 00	
<i>Westminster</i> —Ascension,	7 00	
<i>Worcester Par., Berlin</i> —St. Paul's,	17 50	1240 23
Georgia.		
<i>Savannah</i> —Mrs. W. P. Trowbridge, for Af., \$75; for sup. of a child in Af., \$25; for China, \$20.,	120 00	
Florida.		
<i>Key West</i> —Robt. P. Campbell,	\$10 00	
Ohio.		
<i>Cincinnati</i> —Bp. McIlvaine and fam.,	\$25 00	
<i>Clinton</i> —Christ,	2 58	
<i>Collamer</i> —St. Paul's S. S.,	5 00	
<i>Columbus</i> —Trinity S. S., for ed. of a boy in China,	30 00	
<i>Cuyahoga Falls</i> —St. John's, \$8.60; S. S., \$5, for China and Af.,	13 60	
<i>Franklin Mills</i> —Christ,	1 40	
<i>Gambier</i> —Harcourt Par.,	77 14	
<i>Ironton</i> —Christ S. S., for Af.,	25 00	
<i>Marion</i> —St. Paul's,	9 50	
<i>Mount Vernon</i> —St. Paul's,	16 00	
<i>Norwalk</i> —St. Paul's S. S., for Africa and China,	30 00	
<i>Painesville</i> —St. James',	3 85	
<i>Portsmouth</i> —All Saints', per Amer. Ch. Miss. Soc.,	25 60	
Christ S. S.,	23 83	
<i>Springfield</i> —Christ, \$26.35; S. S., \$5.63; Infant Class, \$2.50,	34 53	
<i>Worthington</i> —St. John's,	5 17	323 25
Illinois.		
<i>Galena</i> —A lady,	2 50	
<i>Jacksonville</i> —Trinity,	25 00	
<i>Morrison</i> —Mrs. S. A. Snyder, †,	5 00	
<i>Warsaw</i> —St. Paul's,	5 00	
† <i>Waverley</i> —Christ, S. G. M. Allis,	5 00	42 50
Kentucky.		
<i>Cattlettsburgh</i> —From Martha, a col. communicant,	50	
<i>Louisville</i> —St. Paul's, \$127.25; S. S., \$54.50, for Af.,	182 05	
St. Andrew's,	5 55	
<i>Jefferson Co.</i> —St. Matthew's, add'l.,	10 00	193 10
Tennessee.		
<i>Bolivar</i> —Col. W. Swayne,	15 00	
Michigan.		
<i>Detroit</i> —Christ, \$70; S. S., \$25.,	95 00	
St. John's,	164 50	
<i>Kulamazo</i> —St. John's,	4 30	263 80
Indiana.		
<i>Indianapolis</i> —Christ,	87 35	
<i>Richmond</i> —St. Paul's,	7 00	94 35
Minnesota.		
<i>St. Paul</i> —Christ,	17 10	
Miscellaneous.		
C.,	2 00	
<i>New-Jersey</i> —Anonymous,	2 00	
A Thank offering for recovery from sickness,	20 00	
Atlantic Ins. Co.,	96 30	
M. L. C.,	10 00	
Foreign Missions,	5 00	
E. J. B., for Mr. Hoffman,	2 00	
A lady friend,	5 00	
L. P. S.,	1 00	
J. T. Sheafe, for Af. and China,	100 00	243 30
Legacies.		
Estate of late Hon. A. Ayrault,	625 00	
Estate of late Rev. Dr. Turner,	250 00	875 00
Total,	\$17,159 71	
Amount previously acknowledged,	10,313 62	
Total since October 1, 1862,	\$27,503 33	

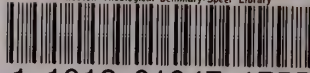
* The amount, \$50.14, credited to All Hollow's Par., in November and December number, should have been credited to St. Ann's, making the yearly average to each communicant 27 cents instead of 18 cents.

† The contribution from Mr. Allis, credited under the "Miscellaneous" in Annual Table, should have been credited to Christ Ch., Waverley.

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